

Board/Authority Prerequisite(s):

School District/Independent School Authority Name: Mission Public School District	School District/Independent School Authority Number (e.g. SD43, Authority #432): School District No. 75 (Mission)
Co-Developed by: Johnny Williams Jr., Chief of Sq'ewlets First Nation Camielle Laslo, Halq'eméylem Educator; Teacher; Councillor of Leq'á:mél Dawn Styrán, Councillor of Leq'á:mél Peggy Janicki, Indigenous Mentor Teacher Camille Anderson, Curriculum Mentor Teacher Jennifer Lane, Siwal Si'wes Indigenous Education Teacher Librarian Rose Daigle, Food Studies Teacher, Mission Senior Secondary Jacquie Blaschek, Outdoor Education Teacher, Mission Senior Secondary Guzman Ramos Gutierrez, Learning Specialist Alternate Teacher, Fraserview Learning Centre Jaclyn Bigley, Learning Specialist Alternate Teacher, Fraserview Learning Centre Vivian Searwar, District Principal of Indigenous Education Karen Alvarez, Assistant Superintendent	Dates Developed: October 19, November 7, 2022, and December 1, 2022
School Name: Ecole Mission Secondary School and Fraserview Learning Center	Principals' Names: Jim Pearce Tom Nguyen
Superintendent Approval Date (for School Districts only):	Superintendent Signature (for School Districts only):
Board/Authority Approval Date:	Board/Authority Chair Signature:
Course Name: Téméxw te í: The Land of this Place	Grade Level of Course: Grade 11/12
Number of Course Credits: 4	Number of Hours of Instruction: 120

Board/Authority Prerequisite(s):

English 10 course (students will need to be able to read various texts, websites, and respond to oral stories) as well as be able to engage in the depth of the course.

Socials 10 course (students will need to have prior knowledge of government, First Peoples governance, political institutions, and ideologies).

Special Training, Facilities or Equipment Required:

- Teachers of *Téméxw te í: The Land of this Place* are expected to have participated in learning opportunities specific to this course, including Halq'eméylem lessons.
- Teachers of *Téméxw te í: The Land of this Place* are expected to have completed cultural awareness professional development from local First Nations.
- Teachers of *Téméxw te í: The Land of this Place* are expected to be able to contextualize Indigenous Sovereignty.
- Teachers of *Téméxw te í: The Land of this Place* are expected to have an equity-centered, trauma-informed teaching and learning mindset.
- Teachers of *Téméxw te í: The Land of this Place* will have access to taking students to experiential land-based learning (example foraging or hiking various culturally significant mountains).
- Teachers of *Téméxw te í: The Land of this Place* are expected to cultivate and nurture relationships with local First Nations.
- Transportation, equipment and supplies to allow students to have opportunities to learn on the land.

Course Synopsis:

Key Stó:lō teachings and Worldviews form the base of this course, **Téméxw te í** [The Land of this Place]. The teaching of **S'ólh Téméxw** [Our Land], Stó:lō stories, **léts'e mot** [good mind], **léts'e th'á:le** [good heart], and **Sqwá:lewel** [good feeling] will be the center of the course. Halq'eméylem will be woven throughout the course. **S'ólh Téméxw** [Our Land] teachings will include obligations to Téméxw [the Land] and that the land takes care of us. Many teachings will be through Stó:lō stories: **Sxwōxwiyám** [Stories of Long Ago: morals/values/paradigm] and **Sqwélqwel** [Current News and Event].

Indigenous research framework "The 5 R's" shall guide the course: Respect, Reciprocity, Relevance, Responsibility, and Relational.

Students will learn **Stó:lō Worldview & Stó:lō Traditional Ecological Knowledge (TEK)**; therefore, the students will learn the knowledge continues to be connected to Stó:lō families. They will have opportunities to engage with the teachings directly connected to the **Silólem** [Seasons], what is happening on **Téméxw te í: [The Land of this Place]**. Students will have opportunities to experience the land and teachings through various field studies. Depending on the season, students may participate in foraging or hiking various culturally significant trails. They shall learn we are in a relationship with Téméxw (and each other).

Goals and Rationale:

The goal of the new requirement is for students to graduate from the BC K-12 system with a greater breadth and depth of knowledge and understanding of Indigenous peoples, cultures, and histories in BC. Students should have multiple options to meet this requirement, one of which could be a BAA course. Offering students choice, and therefore the option to take more than one course, aligns with provincial commitments to Truth and Reconciliation and to developing the Educated Citizen.

Indigenous Worldviews and Perspectives:

- Learning involves developing relationships, respecting distinct cultures, and honouring the perspective of others in our communities.
- Learning is a journey that takes courage, patience, and humility.
- Learning honours our Ancestors, Elders, Knowledge Keepers, and Descendants.
- Learning is connected to land, culture, and spirit.

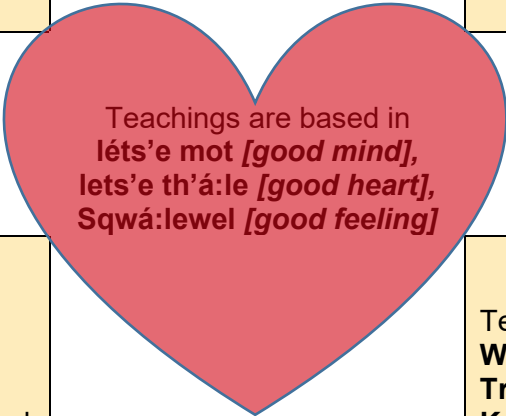
Course Name: Téméxw te í: The Land of this Place

Grade: Indigenous-focused Graduation Requirement

BIG IDEAS

Teachings are directly connected to the **Sílólem [Seasons]** and what is happening on **Téméxw te í: [The Land of this Place]**

Teachings will include **Sxwōxwiyám [Stories of Long Ago: morals/values/paradigm]** and **Sqwélqwel [Current News and Events]**



Teachings are based in **léts'e mot [good mind]**, **lets'e th'á:le [good heart]**, **Sqwá:lewl [good feeling]**

S'ólh Téméxw [Our Land], We are in relationship with Téméxw [and each other]. Teachings include Respect, Responsibility, Reciprocity, and come with obligations to Téméxw [the Land]. Also, the land takes care of us.

Teachings will include **Stó:lō Worldview & Stó:lō Traditional Ecological Knowledge (TEK)** therefore, the knowledge is not disconnected from Stó:lō families.

Learning Standards

Curricular Competencies	Content
<p><i>Students are expected to do the following:</i></p> <p>Learning is connected to land, culture, and spirit.</p> <ul style="list-style-type: none"> Recognize, identify, and interpret Stó:lō seasonal activities on the land Appreciate and communicate the interconnectedness of all systems of life and land of the Stó:lō People Analyze the environment Apply and connect story/stories to land practices Participate in a variety of seasonally determined land-based activities <p>Learning honours our Ancestors, Elders, Knowledge Keepers and Descendants.</p> <ul style="list-style-type: none"> Understand the relationship between Sxwōxwiyám and stories: values, morals, Stó:lō Worldview Examine the Halq'eméylem terms and stories connected to the land Develop an understanding of the significance of Halq'eméylem Navigate a wide variety of resources/story genres Identify Indigenous plants and their uses Recognize intellectual property rights and community protocols and apply as necessary <p>Learning involves developing relationships, respecting distinct cultures, and honouring the perspective of others in our communities.</p> <ul style="list-style-type: none"> Differentiate and understand the land is separated politically, geographically, and linguistically Identify some systems of oppression connected to Stó:lō families and communities <p>Learning is a journey that takes courage, patience, and humility.</p> <ul style="list-style-type: none"> Develop an appreciation for and relationship with Téméxw Construct meaningful personal connections between self, story, and world Respectfully exchange ideas and viewpoints from diverse perspectives and extend thinking. Students set personal goals for their learning journey. 	<p><i>Students are expected to know the following:</i></p> <p>Stó:lō Land literacy:</p> <ul style="list-style-type: none"> Language Stories/Story Scope of land (political/geographical landscape) Interconnectedness of the land Seasonal changes lead gathering, harvesting, fishing land practices, protocols, and obligations Sovereignty (land and food) Reciprocity/responsibility/relationship Modes of travel and belongings <p>Value systems/Morals</p> <p>An educated citizen/all Worldviews:</p> <ul style="list-style-type: none"> Contextualize commitments to Truth and Reconciliation “Paddle Together” Teach to students’ gifts <p>Stories</p> <ul style="list-style-type: none"> Various Stó:lō stories will be used according to the seasons <p>History</p> <ul style="list-style-type: none"> The continuity and change of Stó:lō genius across time (i.e. Sq'ewlets Digital Website, practices) <p>Text forms and genres:</p> <ul style="list-style-type: none"> A wide variety of text forms and genres, specifically, Sq'ewlets Digital Website, Book: “Leq'á:mél: Our land, Our people”

Big Ideas – Elaborations

- Teachings are based in **léts’e mot** [good mind], **léts’e th’á:le** [good heart], and **Sqwá:lewel** [good feeling]. This is the center of the course. One needs to consider the good-heart-good-mind-good-feelings paradigm. **Sample Question to support inquiry:** How does this teaching connect to worldviews?
- Teachings are directly connected to the **Sílólem** [Seasons] and what is happening on **Téméxw te í:** [The Land of this Place]. The lessons need to be corresponding to the seasons and what is happening on the land. **Sample questions to support inquiry:** How does one read the land [Eco literacy]? What is nature telling you about what is happening right now?
- Teachings will include **Sxwōxwiyám** [Stories of Long Ago: morals/values/paradigm] and **Sqwélqwel** [Current News and Events]. Teachings need to include past and present culturally significant stories. **Sample question to support inquiry:** How does story connect to the land?
- **S’ólh Téméxw** [Our Land], We are in a relationship with **Téméxw** [and each other]. Teachings include respect, responsibility, and reciprocity, and come with obligations to **Téméxw** [the Land]. Also, the land takes care of us. Teachings are to bring awareness of the interconnectedness between the ones who fly, the ones who crawl, the ones who walk, the ones that swim and the rooted people. **Sample Questions to support inquiry:** What does your obligations to **Téméxw** include?
- Teachings will include **Stó:lō Worldview & Stó:lō Traditional Ecological Knowledge (TEK)** therefore, the knowledge is not disconnected from **Stó:lō families**. Teachings of **Stó:lō Worldview** that we are collective and intergenerational, and that everything is alive. **Sample Questions to support inquiry:** What is the connection of **Stó:lō families** to land?

Curricular Competencies – Elaborations

Learning is connected to land, culture, and spirit.

- **Analyze the environment** may include:
Land literacy
Examples shared by Camielle Laslo “[When the frogs start singing, we know spring is coming]”.
Dawn Styran shared: “[When the birds start swooping, the ooligons are running ...
We take cues from nature when to start and stop doing things...
the hooked moon means time to go fishing]”.
- Oral teachings that tell when to do things
- **Apply and connect story/stories to land practices**
Refer to content elaborations to see a suggested list of stories to include

Learning honours our Ancestors, Elders, Knowledge Keepers and Descendants.

- Examine the **Halq’eméylem** terms and stories connected to the land
Resource to use: **Tó:lméls ye siyelyólexwa** book
Resources to use: “**First Voices app**” and online version to support the acquisition
Resource to use **Peggy Janicki’s season’s drawings**

- **Identify Indigenous plants and their uses**
Discuss the protocols of foraging- honouring the plant, amounting to forage, and giving back to the earth.
Resource to use: Ethnobotany resources with Upper
Resource to use: Tó:Iméls ye siyelyólexwa book
- **Navigate a wide variety of resources/story genres**
Resource that must be used: Sq'éwlets digital library
Resource that must be used: Leq'á:mél Our land, our people book
Resource that may be used: Stó:lō atlas and I am Stó:lō book
Resources to use: maps to display (acknowledge traditional territories)
Resources to use: Leq'á:mel lands & natural resource department or Sto:lo resource management
- **Recognize intellectual property rights and community protocols and apply them as necessary**
Resource to use: Stó:lō heritage policy
Discuss with students the concept of Indigenous copyright
Resource to use SFU- "Think before you" appropriate website
Discuss with students whom you (the teacher) received teachings from, and what you (the teacher) have permission to share and not to share (Xa:Xa)
Discuss the ethics and protocols before the class engages in a particular activity
Discuss the protocol of asking permission from other territories to gather from

Learning involves developing relationships, respecting distinct cultures, and honouring the perspective of others in our communities.

- **Identify some systems of oppression connected to Stó:lō families and communities**
Make sure to include present and past systems of oppression
Present systems of oppression may include food sovereignty, fishing rights, hunting rights, lack of indigenous recipes in public institutions,
Past systems of oppression may include residential schools, Indian day schools, 60's scoop, hospitals, illegal experimentation on Indigenous students, eradicating buffalo
- **Differentiate and understand the land is separated politically, geographically, and linguistically**
Differentiate between Stó:lō Nation, Stó:lō tribal council, Tait tribes, Chilliwack tribes
Include geographical maps of local governments
Include linguistic maps of local nations
Resources that could be used: Stó:lō historical atlas or "You are asked to witness"

Learning is a journey that takes courage, patience, and humility.

- **Develop an appreciation for and relationship with Téméxw**
May gather initial knowledge students have about their relationship with Téméxw
May gather knowledge at the end of the course to see if growth in their relationship with Téméxw has occurred. Complete "self-location" reflection in connection to the 5 R's
- **Respectfully exchange ideas and viewpoints from diverse perspectives and extend thinking.**
Understand what bias is.
Develop self-awareness of their own bias.
Develop an awareness of other perspectives.

- **Students set personal goals for their learning journey.**
Students will set personal goals for their learning journey related to this course. For some, their journey may be a brainstorming whereas others may be ready to create an action plan.

Content – Elaborations

Stó:lō Land literacy:

- **Language**
Use appropriate words to the main ideas of what is being taught
Use sound bites of main ideas for support
- **Stories/Story**
Examples but not limited to:
Cedar Tree
Sturgeon Story of Leq'á:mél (must cover)
Meqsel (Transformer Rock located near Aldergrove)
Mt Cheam
Xá:ytem (must cover)
Mosquito woman- Th'owxeya (digital library) (many different connections to be made)
Stó:lō Sitel stories
Sq'ewlets Skyborn and Sturgeon people Sxwōxwiyám
- **Scope of land (political/geographical landscape)**
Discuss the geographical landscape using maps
- **Interconnectedness of the land**
Discuss how all things are related to each other.
- **Seasonal changes lead gathering, harvesting, fishing**
Nature leads the activity that is completed for local First Nations.
Discuss the ideas of taking cues from nature as to when to start and stop doing things.
The course will teach appropriate lessons according to what is happening on the land.
- **Land practices, protocols, and obligations**
S'olh Téméxw our land
Téméxw te i – this land of here
Land practices includes how you would take care of the land now and in the future.
Question to lead inquiry: What is your personal relationship to the land?
- Protocols: includes how to gather and harvest responsibly
- Obligations: past, present and future responsibility to the land. Discuss teachings and resources, so that the next seven generations can pass down the knowledge and resources we have today.
- **Sovereignty (land and food)**
Indigenous sovereignty: recognizing the Nations self-governance over their land or food system
Discuss fishing and hunting rights
Discuss harvesting or foraging rights and access (ex. mó:qwem tea example or access to other First Nation territories)

Content – Elaborations

Discuss laws that impact Stó:lō food sovereignty (ex. Sparrow versus the crown case law)
Discuss the difference between fishing license and Indigenous fishery

- **Reciprocity/responsibility/relationship**

Land reciprocity: We give back to the land. When you harvest cedar there are protocols to follow to protect the tree, honor the tree and give back.

Land responsibility: Take only what you need and what will not harm the land.

Land relationship: You are in a continuous relationship with the land.

Students should understand the interconnectedness of unceded land with themselves

- **Modes of travel and belongings**

Waterways was the main mode of travel for Stó:lō territory

Runners to send messages between villages

Rock walls to keep warriors protected, viewpoints to watch other people coming to their territory

Pit house- each family has their own family ladder, escape door in the pit house

The shelter has a connection to the cedar tree

Shelter designed to protect from the elements of the weather

Cedar shelters you could travel with

Bullrush mats for travelling with as well

Value systems/Morals

Connection to the stories – each story has morals and values embedded in it

Repetition of the stories is key as each time you will get something different out of it.

(Mosquito woman who teaches the children about responsibility)

Xá:ytem (listening, not sharing)

Resources: Indigenous story work, Stó:lō Sitel books

An educated citizen/all Worldviews:

An educated citizen includes being a critical thinker.

A critical thinker is someone who can think about their own thinking (metacognitive) including self-location.

- **Contextualize commitments to Truth and Reconciliation**

Develop awareness of what Truth and Reconciliation

Examine the “94 Calls to Action”

Recognize your personal responsibility to Truth and Reconciliation

- **“Paddle Together”**

Discuss the communal thinking of Stó:lō people.

Discuss the collective thinking worldviews.

If you have a gift you go with your mentor who would help guide you in that area

- **Teach to students’ gifts**

Elders watch from when the students are young to decide what gifts they have

Stories

Various Stó:lō stories will be used according to the seasons

Content – Elaborations

History

- **The continuity and change of Stó:lō genius across time (ie Sq'ewlets Digital Website, practices)**

Students are able to recognize the genius of the Stó:lō in the past and present as well as in the future

Examples that may be used: fishing weirs (selective fishing)

Examples of current technologies: pole fishing, dip nets, canoe building

Examples of Dr. Kelly (business – how we trade and the role of woman)

Examples of Weaving and governance- secret pocket weaving

Resources to use:

Stó:lō – Coast Salish Historical Atlas to show timeline of people

9000 Years of History in the Land of the River People

A wide variety of text forms and genres, specifically, Sq'ewlets Digital Website, Book: “Leq'á:mél: Our land, Our people”:

Must use [Sq'ewlets Digital Website](#) and “Leq'á:mél: Our land, Our people” book. Ideas to focus on while using the mandatory resources:

Traditional Knowledge Labels:

1. Attribution: Skwíx qas te téméxw,
2. Non-Commercial: eweta xwóxweyem,
3. Outreach, S'íwes,
4. Verified, Iyólem syó:ys

May use the following resources:

- Stó:lō Historical Atlas
- Wisdom of the Elders (Halq'eméylem Word List)
- Stó:lō Sitel Stories (8 stories included)
- Upper Stó:lō Ethnobotany
- Stó:lō Sitel Plant Gathering (Student book and Teacher Guide)
- Stó:lō Sitel Hunting & Fishing (Student book and Teacher Guide)
- I Am Stó:lō – Katherine Explores Her Heritage
- Indigenous Storywork (by Q'um Q'um Xiem, also known as Dr. Jo-ann Archibald)
- Courage to Speak: Honouring Ancestors Voices
- We are All Connected: Stó:lō, Riparian Forests and Black Bears (interview with Rod Peters)
- Kw'i:ts'teleq (Governance Comic)
- 9000 Years of History in the Land of the River People
- Origin of the Red and Yellow Cedar
- [Truth and Reconciliation Calls to Action](#)
- Good Heart, Good Mind poster (developed by Peggy Janicki and Chief Johnny Williams)
- Stó:lō Seasons Posters (developed by Peggy Janicki)
- Stó:lō Seasonal Round posters (available at Stó:lō Nation)
- 5 Rs of Indigenous Research (developed by Peggy Janicki)
- Stó:lō TEK booklet (developed by Peggy Janicki)
- [Stó:lō Learning Resource Collection](#) (+150 print and digital resources, linked to Siwal Si'wes Library)
- [First Voices Halq'eméylem](#) Website/App
- Tó:lméls ye siyelyólexwa book

Recommended Instructional Components:

See above

This course is responsive to students learning needs and prior knowledge. Strategies to be used:

- Indigenous Ways of Knowing and Being
- Direct Instruction
- Demonstrations
- Modelling
- Simulations
- Student-in-role
- Peer teaching
- Experiential learning
- Reflective writing
- Storytelling/sharing
- Land-based learning

Recommended Assessment Components: Ensure alignment with the [Principles of Quality Assessment](#)

- Journaling
- Peer assessment
- Self-assessment
- Performance assessment
- Oral presentations
- Quiz/Test
- Projects

Learning Resources:

- Resource bundle including the following:
 - Stó:lō Historical Atlas
 - Wisdom of the Elders (Halq'eméylem Word List)
 - Stó:lō Sitel Stories (8 stories included)
 - Upper Stó:lō Ethnobotany
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Additional Information:

As mandated, see required co-development letters from Leq'á:mél and Sq'éwlets First Nations